

THE  
CHRISTIAN DISCIPLE.

No. 6.

OCTOBER, 1813.

VOL. I.

SKETCH OF THE LIFE AND CHARACTER OF THE  
REV. JOHN HOWE.

Concluded from p. 134.

As Mr. Howe was a trinitarian, and published his views on the subject, it would perhaps be deemed unpardonable, if this should be passed over in silence. As we are to call no man Master, knowing that one is our Master, who is now in heaven; so we wish not to reproach either the dead or the living for their honest opinions, knowing that we also are liable to err. But notwithstanding all the piety, learning, and discernment of Mr. Howe, he entertained such views of the trinity, as exposed him to the charge of *heresy*, in the opinion of some, who assumed the name of the *orthodox* in his own time; and such as perhaps no judicious trinitarian, in this country, will admit.

Not long before Mr. Howe published his sentiments on this subject, Dr. Wallace, Dr. Sherlock, Dr. South, Dr. Cudworth, and some others, had published different and even contradictory explanations of the doctrine. By an anonymous writer these publications had been answered, and their hostility to each other had been illustrated. From these

circumstances Mr. Howe was led to publish his views, under the title of "A calm inquiry respecting the possibility of a trinity in the godhead;" in which he gave an explanation of the doctrine, different from any one of those, who preceded him. The contents of the work corresponded with the title; it was a "*calm inquiry*." This was not all; it was an *able inquiry*. As Mr. Howe saw fit to dissent from the other writers, it may be useful to state briefly their respective opinions, so far as we have been able to obtain them.

According to Dr. Wallace the *three persons* are only three *respects or relations* of God to his creatures, as *Creator, Redeemer, and Sanctifier*. This he illustrated by *three names or titles* of the same man; and by the *three dimensions* of a cube, *length, breadth, and depth*.

Dr. Sherlock maintained, that the three persons were "three distinct, infinite *beings, minds, or spirits*," as distinct as any three men; and that these three beings are united in one God by "*mutual consciousness*."

The bishop of Sarum said, "By person here is not meant what we commonly understand by the word, *a complete intelligent being*, distinct from every other being, but only, that every one of the blessed three has a peculiar distinction."

Dr. South supposed the three persons to be "three postures," or something "equivalent to postures." He wrote "animadversions" on the explanation given by Dr. Sherlock. These were answered by a friend of Sherlock, in a work, entitled "The doctrine of the trinity placed in a due light." This writer however was so far from vindicating Dr. Sherlock, that he expressly affirmed, that the "three persons are no more than three attributes or properties. Goodness in God," said he, "is infinite, and therefore is God; the same must be said of wisdom and power, and yet they are not three Gods but one God."

The writer of "twenty eight propositions," supposed the Father only to be God, in the highest sense of the word;—that it is no contradiction to suppose, that he produced other beings so perfect, that they have all perfections excepting self-existence, independence, and that of being the original of all things; and that between the three there is an "inconceivably close union in will and nature."

These explanations, being perfectly contradictory to each other, excited considerable animosity among those, who were in favor of the general doctrine, and gave great advantage to those, who did not admit it as an article of

faith. The anonymous writer, abovementioned, availed himself of this advantage, and exhibited the explanations as at war with each other. Some of them he considered as perfectly unitarian, and others as tritheistical. Such a state of things very naturally interested the feelings of Mr. Howe, and induced him to show his opinion, which was as follows:—

That the three persons are "three distinct numerical natures, beings, or substances." He also used the terms "distinct essences" and "distinct spirits." The union he conceived to have been eternal, and more than Dr. Sherlock's "mutual consciousness." He illustrated it by the union of the soul and body, and also by the union of "the vegetative, sensitive, and intellective natures in man." As these three natures are united in one man, so he supposed three spiritual natures united in one God. This union he believed to be consistent with such perfect distinction, that the three persons enjoy the most "delicious society." Yet he maintained, that neither the Father, the Son, nor the Holy Ghost, considered "sejunctly or by himself," could be called God in an adequate sense of the word, because each of the other two is included in that name.

In relation to these views Dr. Calamy states, that "Mr. Howe met with very different treatment from different persons, according to their different notions; by some he was the more respected, while others wished he had left this argument untouched, and kept his thoughts to himself; and some, out of the abundance of



their zeal for *orthodoxy*, could scarce forbear charging him, as well as Dean Sherlock, with *downright heresy*." To this uncharitableness the Doctor replies in the words of Bishop Stillingfleet:—"There is," said he, "a kind of *bitter zeal*, which is so fierce and violent, that it rather inflames than heals any wounds that are made; and is of so malignant a nature, that it spreads and eats like a cancer, and if a stop were not given to it, it might endanger the whole body."

We feel happy in having no inclination to asperse the fair character of Mr. Howe, by any severe remarks on his very singular hypothesis. The better way for us will be, in view of his imperfections, to reflect on our own liability to be misled; and in view of his many moral excellencies, to go and do likewise. We shall only state two questions, and then dismiss his views of the trinity. If it be, as Mr. Howe supposed, that God is three Spirits, or beings, *so united*, as to be *one Being*, and so distinct, that the *three persons* enjoy the most delicious society, why is there no intimation of these facts, in any of the examples of prayer or praise recorded in the Bible? And why did God assume the name *I AM*, rather than *WE ARE*?

The life of this eminent saint embraces so many interesting particulars, and his occasional writings furnish so many useful remarks, that we hardly know what to omit or where to end. But it is time to draw to a close. In that part of his life, which was subsequent to the events that

have been narrated, he had great occasion for grief, on account of the continued animosities among those, who professed to be the disciples of Jesus. To a man of his meek and pacific spirit, such things must have been distressing. "He seems to have been born into the world," says Dr. Calamy, "to support generous principles, a truly catholic spirit, and an extensive charity." For these purposes he was eminently qualified, both in ability and temper; and to these purposes he devoted a great part of his time and talents. He lived until April A. D. 1705. In his last sickness he enjoyed that peace and comfort, which the world could not give, and which was a foretaste of that reward, which grace has provided for those, who by patient continuing in well doing lay up treasures in heaven. With humble submission to the will of God, he manifested a desire to depart from this uncharitable world, that he might breathe in purer air, and enjoy the society of those, who are perfected in love.

A few years before the death of Mr. Howe, Dr. Watts wrote an elegy on Mr. Thomas Gouge. In closing the elegy he brought Mr. Howe to view, in the following manner:—

"Howe is a great but single name:  
Amidst the crowd he stands alone;  
Stands yet, but with his starry pin-  
ions on,  
Drest for the flight and ready to be  
gone.  
Eternal God, command his stay,  
Stretch the dear months of his delay;  
O we could wish his age were one  
immortal day!

But when the flaming chariots come  
And shining guards to attend the  
prophet home,  
Amidst a thousand weeping eyes,

Send an Elisha down, a soul of equal  
size,  
Or burn this worthless globe, and  
take us to the skies."

#### REFLECTIONS ON THE LIFE AND CHARACTER OF MR. HOWE.

THE character of Mr. Howe has been brought to view in this work, as an example worthy to be imitated by every minister of the gospel, and as affording ground for some useful reflections.

One obvious reflection is this; that the characters of men should never be estimated by what is said or done against them by intolerant opponents. Were we to judge of the character of Mr. Howe by what was said and done against him by an overbearing clergy, we must conclude, that he was a very vile man. On the same ground, we should be compelled to draw a similar conclusion against his unoffending Lord and Master. The history of the church will afford satisfactory evidence, that little credit is due to what may be said against his opponents, by a person, who makes his own opinions a standard, by which he judges of the hearts of others. The prepossessions, which dispose him to assume dominion over their faith, prepare him to "call evil good and good evil," and to fancy, that it is a virtuous thing to destroy the character of those, who dare to dissent from his creed. Let any one seriously reflect on the character of our Lord, and the treatment he received; or even on the treatment received by Mr. Howe, and he will be sensible, that a good character is no se-

curity against reproach and oppression, so long as the spirit of intolerance prevails among christians.

*Secondly.* How happy would be the state of society in our land, if all the professed ministers of the gospel were of the temper of Mr. Howe! Great would be the resemblance to what is generally believed respecting the heavenly state. Could we but see in ministers in general "the meekness and gentleness of Christ," it would give a new aspect to christianity, and greatly contribute to peace and happiness. Is it not a melancholy fact, that by far the greater part of the contention and bitterness, which appear between different sects of christians, is to be ascribed to the unhallowed zeal of ministers in support of their respective favorite opinions? So far as ministers of different sentiments treat each other in a humble and christian manner, are not their societies at peace in relation to each other? On the contrary, is it not almost uniformly the case, that an uncandid minister makes an uncandid people? A minister of this cast may indeed flatter himself, that he is doing God service; but what error could he propagate, which would be more injurious to his hearers, than the *unchristian feelings*, which his preaching and example are calculated to excite and encourage?



To justify the intolerance of the present day, it will probably be pleaded, that the points, now in debate, are of far greater importance than those on account of which Mr. Howe was driven into exile. This will be granted; and for this very reason we have the greater need of candor in examining the subjects; and the more dangerous it must be to rely on the opinions of those, who have gone before us. But is not an intolerant spirit a never failing sign, that the person, who possesses it, has never candidly examined the reasonings of those, who dissent from him? Where is the man of any sect, noted for uncharitableness, who can lay his hand on his breast, and say, "I have patiently, candidly, thoroughly, and prayerfully examined the arguments of those opposed to my opinions?" Would it not be easier to find a number, who, like the Jewish High Priest, prior to any proper examination, in a petulant manner, exclaimed, "He hath spoken blasphemy! What further need have we of witness?" Can it be that men of this temper have ever duly considered the importance of the points in debate, or their own liability so to err, as to condemn the guiltless?

Moreover, is it not well known, that the most *frivolous* and most *absurd* opinions have often been magnified into essential doctrines? In the days of Calvin, to deny the doctrine of *transubstantiation* was accounted "damnable heresy." Why all this fiery zeal in support of a doctrine so manifestly repugnant to commonsense? Were there no men of learning,

or even of common sense, in the church of Rome? This will not be pretended. The fact was this, the Romish clergy were blinded by their prejudices and by traditions. It was so with the English clergy in the days of Mr. Howe. And do not these facts speak with an admonitory voice to the clergy of New England at the present day? Our liability to a similar course of inconsistency should lead every one to self-diffidence and self-inspection, lest he support error with an intolerant spirit, and condemn those more righteous than himself.

In addition to the inspired admonitions contained in the scriptures, we have the history of past ages to assure us, that if we are *men*, we are liable to err, and that the most self-confident and overbearing, are as fallible as others; yet how many can affirm their opinions on the most doubtful passages of scripture, and censure their opponents, with as much assurance as was ever displayed by a Roman pontiff! What do we see in the conduct of the ungodly, more astonishing, or more to be deplored, than this blindness in professed christians? Is it possible that men should suitably reflect on what they *read*, what they *hear*, and what they *experience*, and still be so self-confident and so censorious? Yet, as though nothing could be learned even by experience, or as though the disease were absolutely incurable, we see this blindness in some, who have frequently changed their own opinions. While on one side of a question, they could censure all on the other; but as soon as they

changed their opinions, they changed the current of their censures; and thus, at one period or another, they have probably censured all the christian world, and doomed the whole to destruction.

*Thirdly.* How amiable does the character of Mr. Howe appear, considered as a minister, suffering reproach and oppression for his honest opinions. With all the firmness and intrepidity of an upright man, he united the tenderness of a christian towards his opponents. With what meekness and firmness did he conduct his part of the controversy! How careful not to inflame the passions of his friends against those who occasioned his afflictions! How careful to cultivate in their hearts the spirit of tenderness and forgiveness towards the very men who had driven a beloved minister into exile! We most sincerely hope, that the exhibition of this example, will have a favorable influence on the minds of all who are called to bear reproach for dissenting from popular doctrines. Whether they be correct in their opinions or not, it is infinitely important to them, that they cultivate a meek, inoffensive, and forgiving temper. By the exercise of such a spirit, they will be much more likely to obtain correct opinions, and what is still more important, they will insure the approbation of God. It will be impossible for God to condemn a man of such a temper, whatever may be the errors of his judgment. "The Lord looketh on the heart."

There are, it is believed, but very few ministers in this coun-

try, who will not, in *words*, approve the character of Mr. Howe, and disapprove the treatment he received. Let this be done by all classes in *deeds* as well as in *words*, and our churches will exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity!" If all would unite in this, there would be occasion for a universal jubilee throughout the land.

As a motive to induce every one to lay aside the spirit of intolerance, we may remark, that it does not, and will not, answer the purpose for which it is indulged. The object is, to prevent the prevalence of the sentiments against which it is exercised. But this *carnal weapon* cannot ultimately succeed in a land of freedom. It may for a time retard the progress of the obnoxious opinions, but it *will not* suppress them. On the contrary, this intolerance *may* accelerate their progress instead of retarding. In many cases this has been the obvious effect of such conduct. God has often frowned on this method of opposing imagined errors, or of supporting imagined truth, by so ordering events, that the inhuman means were made to operate contrary to the intention of those who adopted them. And well he might frown on such means, for they have as often been employed for the suppression of truth, as for the suppression of error. If such means were attended with uniform success, they would always be employed for the suppression of truth, when the majority are in the wrong. We rejoice in the thought, that



God has not, by his word or his providence, given encouragement to such means; and we rejoice in the belief, that such means can never be ultimately successful in this country, until the constitutions, under which we enjoy our privileges, are completely overturned. Had we no regard to the honor of the christian religion, and were we desirous of the overthrow, the disgrace, or the injury, of any class of the clergy in New England, we should wish them to proceed in the project of erecting "Ecclesiastical Tribunals," for the trial of dissenting brethren. For it is our firm belief, that such a project, if pursued, would prove as fatal to their characters, as the gallows, erected by Haman for the ruin of Mordecai, did to his own life. But far be it from us to wish evil to any class of our brethren; we desire the happiness of all; we sincerely lament the disunion which exists, and all the means which are used to occasion or

confirm alienations. We long to see the stumbling blocks removed out of the way, to see all who profess to be disciples of Jesus united, "rooted, and grounded in love," that others, seeing their good works, may glorify our Father who is in heaven.

It may not be amiss to add, that what *has* been repeatedly, *may* be again. It has been repeatedly the case, that the majority of the clergy were in the wrong, and that following generations have given a verdict in favor of the minority. How little did the Jewish clergy in the days of our Saviour, or the papal clergy in the time of the reformation, or the English clergy in the time of Mr. Howe, expect that posterity would give a verdict against them? A *Mosheim* of the next century may give a very different account of the characters and conduct of *some* of the clergy of the present day, from what they now anticipate.

---

OF σχισμα, [SCHISM] BY DR. CAMPBELL.

"THE Greek word frequently occurs in the New Testament, though it has only once been rendered *schism* by our translators. However, the frequency of its use among theologians has made it a kind of technical term in relation to ecclesiastical matters; and the way it has been bandied, as a term of ignominy, from sect to sect, reciprocally, makes it a matter of some consequence to ascertain, if possible, the genuine meaning it bears in holy writ. In order to this, let us have recourse to the

oracles of truth, the source of light and direction.

"As to the proper acceptation of the word σχισμα, *schism*, when applied to objects merely material, there is no difference of sentiments amongst interpreters. Every one admits, that it ought to be rendered *rent*, *breach*, or *separation*. From this sense, it is transferred by metaphor to things incorporeal. Thus it is used once and again by the evangelist John, to signify a difference in opinion, expressed in

words. Of the contest among the Jews concerning Jesus, some maintaining that he was, others that he was not the Messiah, the sacred historian says—*So there was a division, or schism, among the people because of him.* Here, it is plain, the word is used in a sense perfectly indifferent; for it was neither in the true opinion, supported by one side, nor in the false opinion, supported by the other, that the *schism* or division lay, but in the opposition of these two opinions. In this sense of the word, there would have been no *schism*, if they had been all of one opinion, whether it had been the true or the false. The word is used precisely in the same signification by this apostle in two other places of his gospel; John ix. 16, x. 19.

“But it is not barely to a declared difference in judgment, that even the metaphorical use of the word is confined. As *breach* or *rupture* is the literal import of it in our language; wherever these words may be figuratively applied, the term *schism* seems likewise capable of an application. It invariably presupposes, that among those things, whereof it is affirmed, there subsisted an union formerly, and as invariably denotes that the union subsists no longer. In this manner the Apostle Paul uses the word, applying it to a particular church, or christian congregation. Thus he adjures the Corinthians by the name of the Lord Jesus, that there be no divisions, or schisms, among them. And in another place of the same epistle he tells them, *I hear there are divisions, or schisms,*

*among you.* In order to obtain a proper idea of what is meant by a breach or schism in this application, we must form a just notion of that, which constituted the union, whereof the schism was a violation. Now the great and powerful cement, which united the souls of christians, was their mutual love. *Their hearts, in the emphatical language of holy writ, were knit together in love.* This had been declared by their Master to be the distinguishing badge of their profession. *By this shall all men know that ye are my disciples, if ye have love one to another.* Their partaking of the same baptism, their professing the same faith, their enjoying the same promises, and their joining in the same religious service, formed a connexion merely external, and of little significance, unless, agreeably to the apostle’s expression, it was *rooted and grounded in love.* As this therefore is the great criterion of the christian character, and the foundation of the christian unity, whatever alienates the affections of christians from one another, is manifestly subversive of both, and may consequently, with the greatest truth and energy, be denominated schism. It is not so much what makes an outward distinction or separation, as what produces an alienation of heart, which constitutes schism in the sense of the apostle; for this strikes directly at the vitals of christianity. Indeed, both the evil and the danger of the former, that is, an external separation, is principally to be estimated from its influence upon the latter, in producing an alienation of the



heart; for it is in the union of affection among christians, that the spirit, the life, and the power of religion are principally placed.

"It may be said, Does it not rather appear, from the passage first quoted, to denote such a breach of that visible unity in the outward order in their assemblies, as results from some jarring in their religious opinions, and by consequence in the expressions they adopted? This I own is what the words in immediate connexion, considered by themselves, would naturally suggest. *I beseech you, brethren, that ye all speak the same thing, and that there be no divisions [schisms] among you, and that ye be perfectly joined together in the same mind and in the same judgment.* It cannot be denied; that a certain unanimity, or a declared assent to the great articles of the christian profession, was necessary in every one, in order to his being admitted to and kept in the communion of the church. But then it must be allowed, that those articles were at that time few, simple, and perspicuous. It is one of the many unhappy consequences of the disputes that have arisen in the church, and of the manner in which these have been managed, that such terms of communion have since been multiplied in every part of the christian world, and not a little perplexed with metaphysical subtleties and scholastic quibbles. Whether this evil consequence was in its nature avoidable, or if it was, in what manner it might have been avoided, are questions foreign to the present purpose. Certain it is, however, that several phrases,

used by the apostles in relation to this subject, commonly understood to mean unanimous in opinion, denote more properly, coinciding in affection, concurring in love, desire, hatred, and aversion.

"Further, let it be observed, that in matters whereby the essentials of the faith are not affected, much greater indulgence to diversity of opinion was given, in those pure and primitive times, than has been allowed since, when the externals, or the form of religion came to be raised on the ruins of the essentials, or the power; and a supposed correctness of judgment made of greater account than purity of heart. In the apostolic age, which may be styled the reign of charity, their mutual forbearance, in regard to such differences, was at once an evidence and an exercise of this divine principle. *Him that is weak in the faith, says our apostle, receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another that is weak eateth herbs. Let not him that eateth despise him that eateth not, and let not him that eateth not, despise him that eateth. One man esteemeth one day above another; another esteemeth every day alike. As to these disputable points, let every man be fully persuaded in his own mind, and as far as he himself is concerned, act according to his persuasion. But he does not permit even him who is in the right to disturb his brother's peace by such unimportant inquiries. Hast thou faith? says he; the knowledge and conviction of the truth on the point in question? Have it to thyself before God. Happy is*

*he, who condemneth not himself in that thing which he alloweth. And in another place, Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

*We are to remember, that as the kingdom of God is not meat and drink, so neither is it logical acuteness in distinction, nor grammatical accuracy of expression; but it is righteousness, and peace, and joy in the Holy Ghost. For he, that in these things serveth Christ, is acceptable to God and approved of men.*

### A SURPRIZING CONFESSION OF ROUSSEAU,

A PHILOSOPHICAL UNBELIEVER.

“I CONFESS, that the majesty of the scriptures astonishes me; that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp: what a littleness have they when compared with this! Is it possible, that a book, at once so sublime and simple, should be the work of men? Is it possible, that he, whose history it records, should be himself a mere man? Is this the style of an enthusiast, or of an ambitious sectary? What sweetness, what purity in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy, and what justness in his replies! what empire over his passions! Where is the man, where is the philosopher, who knows how to act, to suffer, and to die, without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil: the resemblance is so strong, that all the

fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness must they have, who dare to draw a comparison between the son of Sophroniseus and the Son of Mary! What distance is there between the one and the other! As Socrates died, without pain and without disgrace, he found no difficulty in supporting his character to the end; and, if this easy death had not shed a lustre on his life, we might have doubted, whether Socrates, with all his genius, was any thing but a sophist. They say, that he invented morality. Others before him had practised it: he only said what they had done; he only read lessons on their examples. Aristides had been just, before Socrates explained the nature of justice. Leonidas had died for his country, before Socrates made it the duty of men to love their country. Sparta had been temperate, before Socrates praised temperance. Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of



which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtues honored the vilest of all people. The death of Socrates, serenely philosophising with his friends, is the most gentle that one can desire; that of Jesus, expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup, he blesses him, who presents it, and who at the same time weeps; Jesus, in the midst of a horrid punishment, prays for his enraged executioners. Yes: if the life and death of Socrates are those of a philoso-

pher, the life and death of Jesus Christ are those of a God. Shall we say, that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty, instead of solving it; for it would be more inconceivable, that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero."

*Illustrations of passages in the New Testament, which refer to climate, places, offices, sentiments, manners, and customs among the Jews, in the time of our Saviour.*

Continued from page 152.

20.

Matthew iii. 5, 6. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were BAPTIZED of him in Jordan, confessing their sins."

THE inquiry, which was proposed to John, by the priests and Levites, whom the Jews sent to him from Jerusalem, "why baptizest thou, IF thou be not that Christ, nor Elias, neither that prophet?" (John i. 25.) very plainly intimates, that the Jews would not have been surprised, if "*Christ, or Elias, or that prophet,*" had baptized. Their question implies, that the rite of baptism was fa-

miliar to them; but they would know, *by what authority* John exercised his baptism, and what was *the purpose*, for which he used it. How far then are these intimations confirmed by facts?

There is no doubt, that baptism had been used as a religious rite by the Jews, several centuries before the era of the gospel; and that it was applied, with circumcision and sacrifice, in admitting proselytes, or converts from paganism, into the Jewish church. It was a common saying of the Jews, "no one is a proselyte, until he has been circumcised and baptized." This practice, the Jews say, continued to the reign

of Solomon; but at that time, proselytes became so numerous, that they were admitted by baptism only. There were "proselytes of the gate," and "proselytes of righteousness." The former did not adopt the ceremonies of the Jewish law; but the latter were received into the church by baptism, and were not only thought to be cleansed from Gentile pollution, but were permitted to marry a woman of Israel, and their offspring were admitted to every Jewish privilege.

Says the Babylonian Talmud, "Proselytes are not admitted into covenant, but by circumcision, [baptism] and the sprinkling of blood."—Again, "No one is a proselyte, till he has been circumcised and *baptized*; and if he be not *baptized*, he remains a Gentile." Abundant evidence of the early use of baptism by the Jews may be obtained by any one, who will recur to the authorities, to which we shall refer at the end of this article. Whether their law, as they supposed, required the use of this rite in the admission of proselytes into their church, may perhaps be considered as very questionable. But so they understood, and so they practised it; and the existence of the custom, at the time of Christ, and before his coming, being admitted, we can not only account for the expectation of the Jews, that "the Christ," and "that prophet," who they knew was to precede him, would baptize, but for other circumstances, concerning this rite, about which there has been much doubt, and perplexity, and contention, and separation.

There was a triumvirate, or council of three, who had the entire power of admitting to baptism. When a proselyte expressed his wish to be received into the church of the Jews, these officers examined him, as to his motives and dispositions; taught him at large the fundamentals of their law; enumerated the privileges, which distinguished the people of God; and repeated the promises, which they believed would be accomplished to every Israelite. Children were generally baptized with their parents; but if parents, who had been made proselytes, died before the baptism of their children, the council of three took care of their baptism. "If an Israelite," says Maimonides, "takes or finds a heathen infant, and baptizes him for a proselyte, he becomes a member of the church." Says the Talmud of Babylon, "a little child, who is a proselyte, is baptized by the sentence of the Sanhedrim. If his father be dead, and his mother lead him that he may be made a proselyte, the triumvirate become to him, in this service, instead of a father." And again, "If, when one is a proselyte, his sons and daughters become therefore proselytes, all the advantages, received by their father, extend also to them." Again, "When they are adults," says rabbi Joseph, "they may retract; but this is understood of little children, who were made proselytes with their father." Again, "If a female Gentile be made a proselyte, while yet her child is unborn, the child need not be baptized; for the baptism of his mother answers also for



him." Concerning the age of the child to be baptized, the rule was—"any male child of a proselyte, under the age of thirteen years and a day, and a female, under the age of twelve years and a day, were baptized as infants; at the request, and by the assent of the father, or the authority of the council." If they were above that age, they consented for themselves. Not only did many of the Gentiles receive the law of Moses, and bring their children with them into the Jewish church, but it was a custom of the Jews in war, to bring away the children of the people whom they conquered, either to adopt them as their own, or to employ them as servants; and one of the most diligent and able inquirers, concerning all the peculiarities of this people, affirms, that "the baptizing of infants was a thing, as well known in the church of the Jews, as ever it has been in the christian church."

Consider then, 1. That the Jews had used baptism, as a rite by which they initiated converted Gentiles into their church. It was, in their view, therefore, a *proper rite of initiation*; and if administered to any of their own nation, it must have implied to them, that a new dispensation was given, into which they, who received the rite, were baptized. This will account to us for the inquiry, "why baptizest thou, if thou be not that Christ, nor Elias, neither that prophet?" It will also account to us for the readiness with which the people received the baptism of John. They believed that the Messiah was immediately to come, and

were eager to be made *acknowledged* proselytes, or converts; as Gentiles were made proselytes, or admitted to the privileges of the Mosaic dispensation.

2. John took baptism as he found it, and suggested no change in the subjects of it. Can we suppose then, that men and women, who had always seen children baptized with their parents, would fail of bringing also *their* children, and of obtaining for them privileges, which they deemed so important, as an admission into the dispensation—the kingdom of the Messiah?

3. No change in the subjects of baptism was suggested by our Lord. But if he intended, that a change so important, as the exclusion of infants, should have been made, would he not have required it? and would not the evangelists have recorded the requisition? If it was a custom, in his time, to baptize the infants of proselytes, or converts, does not the single circumstance, that he *did not forbid* their baptism, prove, that he *intended that they should continue to receive it*.

4. If a missionary, who has lived with those only, who practised the baptism of infants, and who himself had always believed in its propriety, should receive a commission to "go, and convert, and baptize a tribe, or people," would he doubt whether he was to baptize also the infant children of those, who were converted by his preaching? And was it not in this general language, that our Lord commissioned his apostles? those apostles, who had been accustomed all their lives to see infants baptized with their parents?

5. Is it said, that Christ required, that they be baptized, who "*repent and believe?*" Gentile converts were required also to repent and believe, before they could be admitted into the Jewish church. But this requisition did not exclude *their* infants;—and why should it *ours?*

6. Considering the use of the ordinance among the Jews, and the subjects, which they admitted to it, how would they naturally understand the words of Peter, (Acts ii. 39.) "*the promise is to you, and to your children?*" It was in Jerusalem, at the time of the passover, when the city was filled with Jews, that Peter made the address, from which these words are taken. Three thousand, we are told, were converted, and eagerly inquired of the apostles, "*men and brethren, what shall we do?*" Hear the answer, and give to the expressions the construction, which they naturally demand. "*Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the Holy Ghost; for the promise is unto you, and to your children.*" It had never entered into the mind of a Jew to doubt, whether his infant children were *proper subjects* for the reception of an ordinance, which admitted them into covenant with God. They would have considered the denial of this ordinance to one of their children, as the greatest of injuries. And surely no language could be adapted,

more directly than this of the apostle, to confirm this sentiment.

7. On the supposition, that our Lord intended that baptism, in conformity to established usage, should be administered to infants, as well as to their converted parents, have we reason to expect more plain intimations of it, than in the expressions, "*suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?*"—"Lydia was baptized, and her household?"—"The keeper of the prison was baptized, he, and *all his*, straightway."—"I baptized," said Paul, "*the household of Stephanus.*" Viewed in connexion with the usage of the Jews, this mode of expression appears to me to be a very strong presumptive evidence, that no change in this respect was made in the administration of the ordinance. Is it not, I would ask, the very manner, in which we might suppose that it would be mentioned, if the practice of the Jewish church, of baptizing infants, had been continued by the apostles?

In some future article, we may resume this subject.

[See Lewis' Orig. Heb. vol. 3, 4, p. 456 and seq. Watton on the traditions and usages of the Scribes and Pharisees in the time of our Saviour, vol. i. p. 102, and seq. Lightfoot's Hor. Heb. and Tal. on the verse. And Wall's history of infant baptism, vol. i. p. 65—95.]



## ACCOUNT OF A RELIGIOUS SOLDIER.

[Abridged from the *Christ. Obs.* for Dec. 1802.]*Sir,*

SHORTLY after the return of the Duke of York from Holland, one of the regiments which had suffered very materially in the different engagements, was in my parish. A private soldier called upon me one evening after divine service, with a request, that I would explain a particular part of my discourse, which he had just heard, expressing at the same time much interest in the general subject of it. I found him to be a very well informed man, of distinguished piety and much religious knowledge. His language and address betrayed evident marks of strong natural sense, aided by an unusual acquaintance with the word of God, and the operations of his grace upon the heart.

He frequently called on me during the continuance of the regiment in my neighbourhood, and every succeeding interview gave me fresh proofs of his religious attainments.

At length the regiment, having nearly repaired, by fresh recruits, the loss sustained in Holland, was ordered to join a camp then forming, for the purpose of collecting troops for the Egyptian expedition, under the command of Sir Ralph Abercrombie. A few days before their departure W. brought with him another private of the same regiment, who had expressed a particular desire to speak with me, but of whom he knew very little, except that in some of the engagements in Holland he had been observ-

ed voluntarily to seek danger, and needlessly to hazard his person, as if with a desperate resolution of ridding himself of life. On being introduced to me alone the stranger said, that he hoped I should excuse the liberty he had taken of coming to request that I would purchase a small parcel which he had brought, in order to enable him to supply himself with a few necessaries preparatory to his voyage to Egypt, as he had no other means of raising a little money.

On opening his parcel, which he did not do without some confusion, it proved to consist of some clergyman's bands, one or two religious books, and some manuscript sermons. "Sir," said he, "you will hear with surprise, and I cannot mention it without some uneasiness, what I have for a long time concealed from every one around me, that I am in reality a brother clergyman, though now disguised in the habit of a common soldier. My father is a clergyman in Wales; he educated me himself for the church, and procured me ordination with a title to a curacy at — in the county of W—: my name is E—. I continued upon that cure three years, during which time, I am sorry to say, through much imprudence and inattention to the decorum which suited my character, I contracted several debts, which I had neither means nor prospect of paying. Fearing disgrace and imprisonment, and knowing my father's inability to assist me, I quitted the town, and

formed the resolution of enlisting as a soldier, which I shortly afterwards did, and was soon sent on the expedition to Holland, whence I lately returned. 'That you may have no doubts as to the truth of my story, which may possibly induce you to sympathize with a brother clergyman in distress, I will show you several letters and papers, which, when you have read, I trust you will give me credit for the truth of my relation.' He also wrote some sentences in my presence, which proved his hand-writing to be the same with that of the manuscript sermons he had requested me to purchase. On putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

I urged the duty of endeavouring to return, if possible, to the discharge of his ministerial duties, with a mind influenced and improved by the experience of past hardships and misfortunes. I entered into a long conversation with him on the nature and design of christianity in general, as well as the pastoral office in particular; examined him as to his views of the doctrines of the gospel, and explained my own to him very fully: I entreated him to take what I had said in good part, and urged him, by every sacred consideration, to act the part, which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books, and dismissed him with a blessing, once more intreating him to lay to heart what I had

said. In two days the regiment went away, nor did I see W— or Mr. E— before their departure.

In June last my old acquaintance W— called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. "I have now," continued he, "a story to relate, which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Rev. Mr. E—. At that time I knew very little of him; he however, shortly after we had left you, observed with some emotion, that what you said to him made more impression upon his mind, than any thing he had ever heard in the course of his life. He then made me also acquainted with his history. From that time I was confined in the hospital with a fever, and did not see him again before our departure for Egypt. We embarked on board of different ships; it was not therefore till our arrival at Malta, that we met together. Mr. E— took an immediate opportunity of saying, 'W— I have long wished to see you, I want to tell you how greatly indebted I feel to that dear friend of yours at ——. I can never forget him. His words made a deep impression on my heart, and I trust, by the blessing of God, they will make a still deeper.'"

"I found, on conversing with him, that since I saw him he had become affected with a deep sense of his spiritual danger, and by meditation and secret prayer during the voyage had acquired much insight into religion. He



showed strong marks of penitence and gave a favorable hope of an important change having taken place in his views and dispositions. I was always happy to find, on the reassembling of the regiment after the voyage, that among the recruits were a few very seriously disposed. Mr. E— and myself soon formed a little religious society amongst them, which gradually increased to twenty-four: we met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavours. We derived much benefit from these meetings. Mr. E—in particular expressed himself highly delighted with such a profitable mode of passing those hours, which in our line of life are too generally devoted to drinking, debauchery, and profaneness. In his confidential conversations with me he frequently mentioned your name and showed me the substance of your friendly advice to him, which he had from memory committed to paper.

“When we arrived on the coast of Africa, Mr. E— and myself were in the same boat at the time of our landing at Aboukir. Throughout the whole of the tremendous fire which for a considerable time the French artillery kept up on us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time he always appeared desperate and careless; now, I thought I could perceive a courage blended

with humility, which evidently proceeded from a much more exalted source. We both, by the mercy of God, escaped unhurt that day. Our little society continued its meetings as regularly as the trying circumstances of our situation would permit. Mr. E— was three or four times engaged with the enemy afterwards, and always behaved, both before and during the battle, with much steady and godly courage. On the evening preceding the 21st of March our whole society met together. Mr. E— said in the presence of the rest, ‘I cannot account for the strong impression which has seized my mind, that I shall not survive the event of tomorrow’s engagement. No such prepossession ever occupied my thoughts on any former occasion. I feel therefore strongly affected by this; but if it be thy will, O God, thy will be done!’ We then united in prayer for him, for ourselves, and for all our brethren in arms, beseeching God to prepare us for the awful trial, and give us grace, either to meet death with joyful hope, or to receive his sparing mercy, if our lives should be preserved, with gratitude. Knowing the importance of the next day’s battle, and the little chance we stood of meeting again in this world, we embraced each other with peculiar attachment, and mutual recommendation to the God of battle and the preserver of souls. Oh, Sir, it was a happy but trying season for us; I saw Mr. E— an hour before the horrors of that bloody day commenced; his words were, ‘Pray earnestly for me, and if I am killed, and you should be

spared, give my last blessing to your worthy and dear friend at ——. 'Tell Mr.——,' continued he, 'that I owe him more than words can repay: he first opened my heart to conviction, and God has blessed it to repentance; through the unspeakable mercies of Christ I can die with comfort.'

"After the severe engagement which followed, wherein the brave Abercrombie fell, according to agreement, our little society met. Every life was spared except that of poor Mr. E——, whose head was taken off by a cannon ball in an early period of the action. Such was the will of

God. Whilst, therefore, we returned hearty thanks for our preservation, we blessed God's goodness for sparing the life of our departed brother, till by a lively exercise of faith and repentance, as we had every reason to trust, God had made him his own. I now also bless God, that I have had this opportunity of seeing, and relating this story to you, which I know you rejoice to hear."

Without farther comment, Mr. Editor, I send you the above relation which I have committed to writing with as much faithfulness and accuracy as I am able.

J. R.

---

WHAT IS THE SCRIPTURAL MEANING OF THE PHRASE  
"THE SPIRIT OF GOD?"

It being impossible to understand the scriptures without understanding the meaning of the words and phrases, and as the phrase "the spirit of God" is frequently used by the inspired writers, the friends of truth must be interested in the present inquiry. A thorough investigation of the subject must necessarily be of considerable length; the discussion will therefore be divided into several sections.

PRELIMINARY OBSERVATIONS.

1. As the terms *God*, *Lord*, and *Lord God* are used in the scriptures as titles of the same Supreme Being, so the phrases "the Spirit of God," "the Spirit of the Lord," and "the Spirit of the Lord God," are of the same import.

2. Whatever may be intended by "the Spirit of God," the same

is intended by the phrase "my Spirit," as used by God; "thy Spirit," as used by inspired men in their addresses to God; and "his Spirit," when speaking of God.

3. As the phrases "Holy Ghost," and "Holy Spirit," are only different translations of the same original words, the meaning of each is the same.

4. Three distinct opinions have been entertained on the question now before us. Some have supposed that by "the Spirit of God" is intended a distinct person in Deity, equal with the Father. Another class have supposed, that by the same phrase a person is intended, who is *dependent* on the Father. A third class have supposed that a person distinct from the Father is not intended, nor any thing more than the Spirit of the Father; that is, his energy, fulness,



or all-sufficiency, by which he produces effects, or endows men with supernatural gifts or powers. It will be proper here to remark, that these three classes of divines will agree in this; that in many instances one or another of the phrases in question signifies, not the *agent* or the *power* by which persons are endued, but the *gifts bestowed*. In such cases the name of the cause is given to the effect.

5. As the inspired writers were all of the same nation, and as the ministry of the Messiah was among that people; it is reasonable to suppose, the terms in question are used in the same sense in the Old Testament and the New. The Jews were in possession of the Old Testament when the Messiah appeared among them; to these writings he often appealed and referred, and he even quoted from those scriptures some of the phrases under consideration. It would then be highly unreasonable to suppose, that he and his apostles used such phrases in a sense, which had been unknown to the Jews, and that too without giving any intimation of the fact. If therefore we can ascertain the meaning of the phrases, as used by Moses and the prophets, we may be safe in the belief, that such was their meaning, as used by Christ, his apostles, and his evangelists.

6. "Indeed, the primitive meaning of the word *πνεμα* is *breath*, from *πνω*, *I breathe*." Such is the testimony of that eminent and candid critic Dr. Campbell. Many other witnesses might be produced, but it

is believed, that very few men of learning will controvert the correctness of what the Doctor here affirmed. In the scriptures we have the same original word for *breath*, *wind*, and *spirit*. The same original phrase is sometimes translated "the Spirit of God," and at others, "the breath of God." In agreement with these we have the phrases "the spirit of the Lord" and "the breath of the Lord."

As our *breath* is something which proceeds from our mouth and nostrils, so the Spirit of God is called "the spirit of his mouth," and "the breath of his mouth," and "the breath of his nostrils." "By the blast of God they perish, and by the breath of his nostril are they consumed." Job iv. 9. The same idea is expressed 2 Thes. ii. 8. "Whom the Lord shall consume with the spirit of his mouth." In agreement with the primary meaning of the word *spirit*, our Saviour speaks of "the Comforter, which is the Holy Spirit," as *proceeding from the Father*; and to give his apostles a symbol and a pledge of the promised communication of the spirit, he *breathed* on them, saying, "receive ye the Holy Ghost," that is, the *Holy Spirit, Holy Breath, or Divine Inspiration*.

Words and phrases, which were originally applied to corporeal objects, are frequently used in reference to God, to denote something in him answerable to what is denoted by the same words when applied to men. Thus we read of the *hand* of the Lord, his *feet*, his *eyes*, &c. not that he has corporeal *hands, feet,*

or eyes, but to signify something in him, which answers the purpose of those members in the human body. On the same principle we read of the "*breath of God*." Men by their *breath* articulate sounds, form words and sentences, express the thoughts, feelings, and energies of their minds, communicate knowledge to others, and produce effects in them and *by* them. What astonishing effects are often produced by the *breath* of an able orator. With what facility will he *inspire* an audience with his own

sentiments and feelings, and prepare them to execute his purposes of mercy, or of vengeance. If an accomplished speaker, a Demosthenes or a Cicero, a Chatham or an Ames, by the energy of his own *breath*, can inspire an individual or an assembly, with *knowledge, sentiments, desires, fortitude, consolation, and vigor*, what may not be done by the *breath* of the Almighty? And what is more common than to personify the breath or speech of an orator, and to represent it as an agent in producing effects?

## THE FUNDAMENTAL DOCTRINES OF CHRISTIANITY,

OR

THE CHRISTIAN CREED IN "FIVE POINTS."

I BELIEVE—1. That "unto us there is but one God, the Father, of whom are all things, and we in him: and one Lord, Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6.

2. That "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

3. That "Jesus Christ died for our sins, that he was buried;" that "God raised him from the dead;"—"him hath God exalted, with his own right hand to be a Prince and a Saviour;" that "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." 1 Cor. xv. 3, 4. Acts v. 30. xiii. 30. John v. 28, 29.

4. That "God hath appointed a day in which he will judge the world in righteousness;" that the

Lord Jesus "is ordained of God to be the Judge of the living and the dead;" that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Acts x. 42, xvii. 31. 2 Cor. v. 10.

5. That "love is the fulfilling of the law;" that for a man "to love God with all the heart, with all the understanding, and all the strength, and his neighbour as himself, is more than all whole burnt offerings and sacrifices;" that christians should "walk in wisdom towards them that are without, redeeming the time;" and "*above all things have fervent charity among themselves.*" Rom. xiii. 10. Mark xii. 33. Col. iv. 5. 1 Pet. iv. 8.

The first of these articles is stated by the apostle, as the faith of christians, in contrast



with the faith of the heathen world.

The second contains the glad tidings of great joy, as stated by our Saviour.

The third is what the apostle of the gentiles "first of all," or among the chief things preached to the Corinthians—what Peter preached to the Jews—and what our Saviour taught respecting the general resurrection.

The fourth contains the doctrine of which Paul told the Athenians, that God had "given assurance to all men," in raising Jesus from the dead—what Peter said that Jesus commanded the apostles to preach and to testify—and what was abundantly taught by Paul in his epistles.

The fifth contains a summary of christian duty, as taught by Christ and his apostles.

## BENEVOLENT EFFORTS OF THE QUAKERS

### FOR CIVILIZING THE INDIANS.

It will probably be *news* to many of our readers to be informed of the efforts of that sect of christians, called *quakers*, or *friends*, for civilizing the Indians of this country. Great are the obligations, which the people of the United States are under, to endeavour to ameliorate the condition of the natives; and to the benevolent mind it must be pleasing to see, with what wisdom, simplicity, and prudence, the quakers have conducted their efforts for that desirable object. Their example may be worthy of imitation, and their success may afford encouragement to other sects of christians to "go and do likewise." At a yearly meeting of the friends of Pennsylvania and New Jersey, A. D. 1795, a committee was appointed for the avowed purpose of "promoting the improvement and gradual civilization of the Indian natives." This committee addressed circular letters to those tribes, which were in the vicinity of Pennsylvania, accompanied with one from the secretary of state,

expressive of the approbation of the president of the United States. These letters informed the Indians of an intention to befriend those, who should soon apply for aid. "The Oneidas, and those Indians settled on the Oneida reservation, comprehending the Stockbridge and a part of the Tuscaroras, were the only tribes, who, at that time, appeared willing to be instructed in husbandry."

In the summer of 1796 three friends settled among the Oneidas. Proposals were made to the Indians to excite them to cultivate their lands, and an example was given by the three friends. The next winter a school was opened for the instruction of children. In 1798 the friends introduced a blacksmith, built a house and barn, employed a number of young men and lads, from among the Indians, in cultivating the farm, and raised a large quantity of grain, hay, &c. which afforded proof to the Indians of the benefits they might derive from husbandry. "Several of them ac-

quired considerable knowledge of the blacksmith's business, and many of their young women and girls were instructed in spinning, knitting, sewing and school learning." The next year still farther advances were made. Several Indians cultivated lots of land for themselves, which they sowed with wheat. The Indians were sensible, that what had been done for them by the friends must have cost a large sum, and not knowing any instance, in which the white people had befriended them in such a manner, "but what, sooner or later, an interested motive" appeared, they began to fear that the friends intended to make a permanent establishment among them, and lay claim to some of their land. Knowing that this jealousy existed, and supposing that the instructions they had given to this people might enable them to get a comfortable living, the friends concluded to go from this tribe to another; and thus give convincing proof, that it was the good of the Indians, which they had in view. After some friendly conferences the business was closed; and in reply to a written address the Indians expressed their feelings in this manner:—

*"Brothers Onas attend,*

"You know you told us you came not amongst us to make us presents that would soon wear away, but to stay some time to instruct us how to gain a comfortable living, by tilling the ground as the white people do; now you have staid the time you proposed and have fulfilled all your engagements to our nation, and we hope we shall follow the

good example you have set before us, which we know would be of lasting benefit to us; and thankfully acknowledge your kindness, having never heard of any people that had done so much for Indians without any view of advantage to themselves, which is a convincing proof to us, that you are our real friends; and we are glad the good Spirit has put it into your minds to assist others of our Indian brethren in learning the same good way of living, for which we also thank you; as well as for the good advice you gave us about the strong drink; and we will try all we can to persuade our young men to do better.

"And now, brothers, if we have done any thing that displeases you, we wish you would tell us, that our friendship may remain bright, for we know you are a true people, and we will keep this writing, and will tell our young men and children every year, that they may always remember your friendship; and we wish you may often remember and visit us, to see whether we grow better or worse."

Some of the Indian young women were brought by the friends into the vicinity of Philadelphia to be instructed, and some of the quaker women also resided among the Indians. The following extract is from a letter written by one of the Indian young women, after her return to the tribe, to a quaker woman, who had lived among the Indians. The extract is given, as written and spelt by herself. It will be copied to show the benefits, which the Indians derived from



the friends. The letter was written in 1803.

"I have spun some flaxe and woole since I came home and made some cheese, to show our Indians how to make cheese, they been very much pleased to know how to make cheese. Some said they never thought Indians could make cheese so well. They been try to keep cows ever since to make cheese, and butter; some of them begin to sewe some flax, and good many of our Indian got sheepe and they found very good to keep sheep, meat good to eat

and wool good for cloth. I hope we will do better ever year, good many has left of drinking and some drink very heard yet. I have been to see Oneidas, not longe go: I found they improve very much since thee come away, good many has new frame houses and frame barns, they improves very much since they left of drinking. I believe three hundred of man and women both left of drinking this some time; I hope they will keep their words good."

(To be continued.)

## REMARKS ON JUDAH'S SPEECH TO HIS FATHER,

AS GIVEN BY JOSEPHUS.

IN the speech which Josephus has put into the mouth of Judah, to persuade Jacob to consent that Benjamin should go with his brethren into Egypt, we find something worthy of very serious attention, and which is capable of being improved to great advantage. After stating the reluctance of Jacob to part with Benjamin, the historian says, "And Judah, who was of a bold temper upon other occasion, spake his mind very fully to him" — "That it did not become him to be afraid on account of his son, nor to suspect the worst, as he did, for nothing could be done to his son but by the appointment of God, which must also for certain come to pass, though he were at home with him. That he ought not to condemn them to such manifest destruction, nor deprive them of that plenty of food they might have from Pharaoh, by his unreasonable fear about his son Benjamin; but ought to

take care of the preservation of Simeon, lest by attempting to hinder Benjamin's journey, Simeon should perish."

The speech here ascribed to Judah was probably the fruit of the historian's imagination. Whether he meant to represent Judah as inconsistent with himself, or whether he were not apprized of any inconsistency in the case, must be to us a matter of conjecture. However this might be, certain it is, that the sentiment implied in one of the pleas directly contradicts that, which is implied in the other. In the first plea Judah is represented as endeavouring to remove his father's objections on this ground, that no evils could befall Benjamin but by the appointment of God; and those evils, which God had appointed for him would certainly take place, whether he should go into Egypt or tarry at home. This was equivalent to saying, if it be appointed for Ben-

jamin to suffer calamity by going into Egypt, he will suffer by going into Egypt, whether he shall go or not; if he shall remain in Canaan, still he will suffer all the consequences which would result from going into Egypt.

Now observe the inconsistency; although he has argued, that Benjamin will be just as safe in going into Egypt, as in tarrying at home; that no evil could befall him by going into Egypt but what would as certainly befall him if he continued with his father; yet on the contrary he pleads, that his father ought not, by refusing to let Benjamin go, to expose the whole family to manifest destruction, or deprive them of the plenty of food which they might obtain from Pharaoh; and moreover, that his father ought to take care for the preservation of Simeon, who was already in Egypt, lest by withholding Benjamin, Simeon should perish.—Here Judah appears in a moment to forget all he had said about the certainty of what was appointed by God, and reasons upon the principles of common sense and experience. In perfect consistency with the first plea, the father might have replied to the last in this manner:—"Now, my son, according to the principle you assumed in the first place, there is no occasion for your urging me to let Benjamin go with you. No evil can befall you, or any of the family, but by the appointment of God; and that will certainly come to pass, even if I consent to Benjamin's going into Egypt. You speak as though, for want of bread, "manifest destruction" were staring us in the face; and

you think we can have plenty of bread if Benjamin should be suffered to go. You also speak as though, by withholding Benjamin, I shall expose Simeon to perish. But why do you argue in this inconsistent manner? If it be appointed by God that we shall have a supply of bread from the stores of Pharaoh, we shall have it even if you all tarry at home and give yourselves no farther concern about the matter. As to Simeon, the appointment of God is as certain to be accomplished in respect to *him*, as in regard to *Benjamin*. If it be appointed that he shall perish in the prison at Egypt, so it certainly will be, even if you go and redeem him from that state of confinement."

Thus inconsistent and self-contradictory were the supposed pleas of Judah. But such inconsistency and self-contradiction is no uncommon thing in a more enlightened age, than that of Judah or even of Josephus. At the present day, we hear people arguing in one case in the same manner as Judah is supposed to have done in his first plea; and we hear the same persons talk, and see them act, on the opposite principle. In regard to their spiritual and eternal welfare, multitudes reason according to the first plea, and say, "If I am to be saved, I shall be saved; if not, I shall be damned, let me do what I will. If I am to be converted, I shall be converted; if not, any thing I can do will be of no avail; I must wait God's time." On this fallacious and ruinous principle thousands perhaps make themselves easy in neglecting the means of salva-



tion, or in attending upon them as though they had no relation to their final destiny. Yet in regard to their *lives*, their *health*, and their *property*, the same persons will act on the opposite principle. Observation and experience teach them—that if they wish to preserve their lives, to enjoy health, or to accumulate property, *means must be used* for these purposes, and they act accordingly.

But the appointment of God has the same relation to their lives, their health, and their property, that it has to their spiritual welfare and their eternal destiny; and it is as sure to be accomplished in the one case, as the other.

The result of the whole is this; in regulating our conduct, we have nothing to do with the purpose of God, any farther than to act under a firm belief that his counsel is perfectly wise and good, consistent with his *commandments*

and *invitations*, his *promises* and his *threatenings*, and with the most *complete free-agency* in accountable beings; that it becomes us to act consistently, and to be as diligent in attending to the means of salvation, as we are in attending to means for securing or promoting our temporal welfare: and that those, who neglect the means of salvation, have no more reason to expect to be saved in their present course, than Jacob's family would have had, to expect to be saved from starvation in a course of neglecting to go where bread could be obtained. The opposite views of the purpose of God are delusive and ruinous in their tendency. Alas! for those who neglect the path of obedience, and the means of salvation, from the presumptuous hope that they shall be saved by the fore-ordination of God. A more direct road to perdition was never paved by the agency of the father of lies.

#### ADMONITION TO HEADS OF FAMILIES.

MALLET, the poet, and the appointed editor of lord Bolingbroke's posthumous works, was an infidel and in the practice of scoffing at every thing serious. A servant of his, who had made the improvement, which might be expected from hearing the irreligious and blasphemous conversation continually passing at the table where it was his place to wait, took an opportunity to rob his master. Being apprehended, and urged by his master to give a reason for this infamous behavior: "Sir," said he, "I had heard you, and your

friends, so often talk of the impossibility of a future state, and so often declare, that after death there was no reward for virtue nor punishment for vice, that I was tempted to commit the robbery." "Well but," replied the master, "had you no fear of that death, which the laws of your country inflict upon the crime?" "Sir," rejoined the servant, looking sternly at his master, "what is that to you, if I had a mind to venture that? You and your wicked companions had removed my greatest terror; why should I fear the less?"

### CONFESSIO OF CHUBB, A DEISTICAL WRITER.

"IN Christ we have an example of a quiet and peaceable spirit, of becoming modesty and sobriety: just and honest, upright and sincere; and above all, of a most gracious and benevolent temper and behavior. One, who did no wrong, no injury, to any man; in whose mouth was no guile; who went about doing good, not only by his preaching and ministry, but by curing all manner of diseases among the people. His life was a beautiful

picture of human nature, when in its native purity and simplicity; and showed at once what excellent creatures men would be, when under the influence and power of that gospel he preached unto them."

How could a man remain a deist with such views of Christ and his gospel? Pilate confessed, that he found "no fault at all" in Jesus, yet he delivered him to the Jews to be crucified.

### IMPRESSIVE EXTRACTS.

"WERE this an age in which any thing might be wondered at, it would be a matter of deserved admiration, that we are still so far from being cemented together in the unity of the spirit and the bond of peace. Must the fire of our uncharitable animosities be like that of the temple, which was never to be extinguished? However, I am sure it is such an one as was never kindled from heaven, nor blown up with any breathings of the holy and divine spirit."

*Bishop Stillingfleet.*

"He that is the Lion of the tribe of Judah delights in the style of the Lamb of God, and is so termed by John the Baptist, his forerunner, in the days of his flesh, and by John the evangelist, his apostle, in the state of his glory. Neither was the holy spirit pleased to appear in the form of a falcon, or an eagle, or any other bird of prey; but of a dove, the meekness and innocence whereof our Saviour recommended for a pattern to all his followers. 'Above all things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts.'"

*Bishop Hall.*

"Look down, O Lord, upon thy poor dismembered church, rent and torn with discords and even ready to sink. Why should the neutral, or atheist, any

longer confirm himself in his irreligion, by reasons drawn from our dissensions?"

*I. Hales.*

"Lord! let no unreasonable stiffness of those who are in the right, no perverse obstinacy of those who are in the wrong, hinder the closing of our wounds; but let the one instruct in meekness, and be thou pleased to give to the other repentance, to the acknowledgment of the truth.

"And do thou so guide and prosper all *pacific* endeavours, that those happy primitive days may at length revert, wherein *vice* was the only *heresy*."

*Dea. Hammond.*

"But men are now-a-days, and indeed always have been since the expiration of the first blessed ages of christianity, so in love with their own fancies and opinions, as to think faith and all Christendom are concerned in their support and maintenance."

*Bishop Taylor.*

"If thou wouldst keep thyself from being a slanderer of others, addict not thyself violently to any one party or persuasion of men. For party taking will beget prejudice, and prejudice is the jaundice of the soul, which represents other men, and their actions, in the color which our own disease puts upon them.



"Hence all those lying rumours and lying wonders, that one party invents to beat down the other. One party reports the other to be all *profane* and *superstitious*; and the other reports its opposite to be all *hypocritical* and *seditionous*, and both suffer from each other's envenomed tongues; and between both, *truth* suffers, and *charity* perisheth, and is utterly lost. For shame, O christians! is this the way to promote God's cause or Christ's kingdom? Doth he or it stand in need of your lies? Will you speak wickedly for God, and talk deceitfully for him? Shall his honor be maintained by the devil's inventions? I beseech you, O christians! for the peace of the church, which else will continue sadly rent and divided; for the sake of christianity, which else will be discredited and reviled; for your brethren's sake, who else will be discouraged or exasperated; be very cautious what reports you either receive or make of others."

*Bishop Hopkins.*

"And so, indeed, it was with those first and best ages of religion; for no sooner did the gospel fly abroad into the world, but the love and charity of christians became notorious, even to a proverb; the heathens taking notice of the christians of those times, with this particular remark, *see how these christians love one another!*" *W. Cave.*

"There is one and that the main thing which we want; namely, the spirit of Christ, to animate us in the practice of his religion, without which it is dead, even as the body is dead, without the soul that quickens it." *Bishop Burnet.*

"You ought not to conceive a distaste for any man, or body of men, because they are of a different persuasion, sect, or party. Supposing yourself in the right; you pity *corporeal* blindness! Why should you not likewise compassionate, instead of being angry with the blindness of the *understanding*, when it cannot discern certain religious truths?

"Whether a good man, who is a misbeliever in some points, without any faultiness or irregularity of will, will be

damned for his *erroneous* way of thinking, may be a question with some people; but I think it admits of none, that a man will be damned for an uncharitable way of thinking and acting."

*J. Seede.*

"Railing is the province which our adversaries have chosen, and let us leave it to them. For whatever success they meet with that way, as indeed they excel in it, we shall meet with none; but only make the *spirit of christianity* be misunderstood and ill spoken of by our own want of it.

"But to show passion and bitterness in any of these cases; to take pleasure in making men's mistakes or designs thought worse of than they are; to judge harshly of them with respect to another world, or to expose them to ill usage in this; to refuse them due allowances for human infirmity, or to be more backward to own their merits than to see their faults; *such behavior*, instead of promoting truth, will prejudice the world against it; will give unbelievers dreadful advantages, and forever prevent that union among christians, which would procure us, above all things, the esteem of men and the blessing of God." *Archbishop Secker.*

"Orthodox and heretic, papist and protestant, churchman and dissenter, all, in their turns, have thought proper to show their zeal against the *nation-destroying sin of toleration*, as it was called in Cromwell's time; and for fetching the devil out of other men's consciences, have made no scruple of giving him free entrance into their own, *not knowing what spirit they were of*. Good God! what amazing ignorance, prejudice, and presumption, that men, frail men, who know not the essence of a blade of grass, and are liable to oversight, misapprehension, and error, upon the plainest subjects, should dare to murder and damn their fellow creatures and fellow christians, for not agreeing with them in opinion, about the essence of the Supreme God! O, my soul, come not thou into their secret! Unto their assembly, mine honor, be not thou united!" *H. Taylor.*

## POETRY.

## THE LORD'S PRAYER.

"FATHER of all thy saints below,  
Whose mercies still thy love proclaim:  
Let all the world thy glory show,  
And join to bless thy sacred name.

"Thy gracious purpose, Lord, fulfil,  
And let us soon thy kingdom share;  
That sons of earth may do thy will,  
Like those who breathe celestial air.

"Our wants with every morning grow:  
With daily food these wants supply;  
And on our souls that bread bestow,  
Which whoso eats shall never die.

"To sinners guilt and shame belong!  
Yet grant us, Lord, thy grace to prove,  
As we forgive our brother's wrong,  
And trespasses repay with love.

"And in the dark and dreary day,  
Fraught with temptation, pain, and woe,  
Oh! guide us on our doubtful way,  
Oh! save us from our watchful foe!

"For thou alone art God most high;  
The kingdom and the power are thine;  
Thy glory fills both earth and sky,  
And through eternity shall shine."

C. J. H.

## GOD THE REFUGE FOR THE AFFLICTED.

"When my heart is overwhelmed, lead me to the Rock that is higher than I."  
Psalm lxi. 2.

WHEN gloomy fears oppress my heart,  
And anxious thoughts arise,  
When health and hope's bright beams  
depart,  
And darkness veils my eyes;

Where shall my fainting spirit rest?  
In what firm refuge dwell?  
Say, who'll receive the weary guest,  
And all my griefs dispel?

*Dreams of my youth*, so bright, so gay,  
O lead me to your bowers!  
There would my fainting spirit stay,  
Crowned by your blooming flowers.

Ah! while I speak, they withering fall,  
And youth itself has fled.

*Friendship!* on thee I fondly call.  
Receive my weary head!

But why that silent, languid smile?  
Where has thy brightness flown?  
Fain would thy tears my griefs beguile;  
But they bedew *thy own*.

Where is the *Rock*, whose lofty side  
Repels the dashing storm?  
O let me *there* my footsteps guide!  
*There* shield my weary form.

On its firm brow sits Truth Divine.  
*There*, mercy's rays are seen.  
Yes I will make this refuge mine,  
And on *this Rock* will lean! \* \*

## RELIGIOUS INTELLIGENCE.

## THE BENEVOLENT PROJECT FOR AN "ASYLUM BANK."

A PRINTED communication has recently appeared, purporting to be an attempt, to excite public attention to the object of establishing a BANK for the benefit of the *needy* rather than the *rich*. We feel disposed to encourage benevolent institutions, and the project now before us appears to be decidedly of that character. The limits of our work are such, that but a summary

view of the object can here be given. This will be done by quoting a few paragraphs.

"The *law of love*, or *charity*, forms a great, and the most essential part of the Sacred Code. In scripture phraseology, it is called, 'a new commandment,' and 'the law of kindness,' and on account of its superlative excellence and dignity, 'the *royal law*.' Piety to-



wards God, and the love of man, for his fellow men, are the essence of true religion, and it is declared by the great Law Giver of christians, that 'on these two commandments hang all the law, and the prophets.' It is also declared in the same code, that 'love is the fulfilling of the law,' and that 'he that loveth another hath fulfilled the law;' and further, that 'all the law is fulfilled in one word,' viz. 'thou shalt love thy neighbour, as thyself'

"It will be the object of the following essay, to shew that we are now presented with an occasion of obeying and practising upon the precepts of this 'law of kindness,' by doing much good to a great number of our fellow creatures, that we have the strongest obligations to the performance of it, and have the most powerful motives and encouragement to action, and that nothing but strenuous efforts to accomplish it, and disappointment on the trial, can satisfy the claims of christian charity.

"Among all the banks hitherto established, all the public purposes, which have been answered, and individuals and classes accommodated—Whether there is not, still, a class of people the most neglected, who have the strongest claims to the attention, and the fostering care of the government? In this class, or classes, may be numbered, the orphan, the widow, the unmarried woman, the minor, the cripple, the insane, the idiot, and to comprehend, in one word, a great number and variety—the *friendless*. By those last mentioned (including strangers, or aliens) it is meant to include any, or all descriptions of persons, which may not be properly classed, with either of those before mentioned, as they may. speaking generally, have some relation or friend, who are supposed to have some degree of concern for their welfare, but not in all cases willing, or perhaps capable of taking care of their interests—but the stranger is presumed to be destitute of such friends.

"Let us pay a momentary attention to some of these descriptions of persons.—So great is the imperfection of all human arrangements, and such the case of orphans and minors, &c. that a

question here arises, whether their property would not generally be in a better state of security and a greater probability of accumulating in a bank, than in the hands of individuals? The responsible, troublesome, and sometimes expensive trust of executors, guardians, &c. would, in this way, be performed cheerfully, as far as relates to property, free of expense, by men who would have a common concern with the widow, the orphan, &c. in the security and increase of their property.

"If the commerce and wealth of our country have actually increased, as these numerous lucrative institutions would seem to indicate, and if there really are so great profits accruing to bank stockholders, as we daily hear—why should not the orphan, the widow, the minor, the unmarried woman, the mechanic, the mariner, the soldier, the stranger, the idiot, the cripple, the insane, the infirm, the distressed, of whatever age, sex, or condition—why should not they participate in these advantages, rather than trust the security of an individual, and reap, if not the golden harvest of some, let them at least be permitted to be gleaners of the silver field, and leave part of their gleanings to their needy heirs or friends. The main object of this inquiry then is to extend this guardian care, and the benefits of banking to all the descriptions of persons above mentioned, and to all others, whom it may be expedient to associate with them.

"Let then, at least, one bank be established, which shall embrace and nourish in its lap all such persons, of the above descriptions, as shall appear to desire it, and deposit their mites, with as many others of the non-descript classes, which require relief, and are the proper objects of it, as may be consistent with the nature of such a bank. To bring my ideas more to a point, and to give them some shape, let us, for example, call this the *asylum bank*, the benevolent, the humane, the philanthropic, or the guardian bank, or by any other name, which shall best express its appropriate purpose, and sufficiently distinguish it from common banks.

"If such a bank, as is here proposed,

should be thought advisable, whatever principles or modifications of them may be adopted in its construction—considering its peculiar design and objects, should it not be under the more especial care and protecting wing of the government? Why may not the governor and council, (for the time being) be directors, or otherwise have some salutary control in its affairs, at least for the same purpose as the state treasurer, in behalf of the commonwealth, is (*ex officio*) a director in the Union Bank.

"A bank thus nurtured and protected by the parental care of the government, and its security and prolific powers provided for and guarded by all the means which the ingenuity of man has devised, and which motives, prompted by humanity and interest, both conspire to excite:—Why may not such a bank become, as it were, 'A father to the fatherless, a husband to the widow, and a guide to the youth'—that shall be "eyes to the blind, and feet to the lame,"—that shall "strengthen the weak hands, and confirm the feeble knees"—that shall be "a comfort to the mourners"—that shall "break the jaws of the wicked, and pluck the spoil out of his teeth"—that "will bring the blind into a street that they know not, and lead them into a

foot path they are ignorant in." That "shall make darkness light before them, and the thing that is crooked to be straight." That "shall keep the simple folk in their right, defend the children of the poor, and subdue the oppressor."—That shall be as "a father to the poor, and the cause which they know not, have searched out."—That shall "deliver the poor from him that is too strong for him; the poor, and him that is in misery, from him that spoileth him"—That shall "say to them of a fearful heart, be strong, fear not."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped—then shall the lame leap as an hart, and the tongue of the dumb shall sing.

"When the ear hears, it will bless you, and when the eye sees, it will give witness to you—because you have delivered the poor that cried, and the fatherless, and him that had none to help him—The blessings of him that was ready to perish will come upon you, and you will cause the widow's heart to sing for joy."

"The heart that feels for other's woes,  
Shall find each selfish sorrow less;  
The man who happiness bestows,  
Reflected happiness shall bless."

### SUNDAY SCHOOL UNION.

[From the Christ. Observ.]

THE first public report of this society was made in the month of May last.

The Sunday School Union was established in London, in 1803, and consists of teachers and other persons actively engaged in Sunday schools. The objects of this union are—1st. To stimulate and encourage each other in the education and religious instruction of the young. 2dly. By mutual communication to improve the method of instruction. 3dly. To promote the opening of new schools by their influence and personal assistance. 4thly. To print books, &c. suited for Sunday schools, at a cheap rate. 5thly. To correspond with ministers and others in the United Kingdom and abroad,

relative to Sunday schools. 6thly. To promote the information of country Sunday school unions, which are expected to report regularly to this society, and are allowed to purchase its publications at reduced prices.

By the individual and collective endeavours of the members of this society, many persons have been excited to engage as teachers in Sunday schools; and the zeal of those, who were drooping in their employment, has been revived and increased. Particular attention has been paid to the religious instruction of the young, and many useful plans have been suggested and adopted.

By the influence and personal assistance of the members of this union,



many new schools have been established and are now establishing; and many old schools have been increased and improved.

The following books have been published by the society, and have met with very general acceptance.

A plan for the establishment and regulation of Sunday schools.

An introduction to reading, part the first, compiled for the use of Sunday schools in general, of which 150,000 copies have been printed.

An introduction to reading, part the second, of which 85,000 have been printed.

A catechism in verse, of which 38,000 have been printed.

A select list of scriptures, designed as a guide to teachers for a course of reading in Sunday schools.

Also the first part of the introduction to reading, in a series of lessons for collective teaching.

The youths' magazine, a monthly publication, commenced under the auspices of this society, and is calculated to promote knowledge amongst the young; while it inculcates the fear of the Lord, and displays the inestimable treasures contained in the sacred scriptures. Out of the profits arising from its sale, donations of £50 have been offered to three different societies.

The committee have received interesting communications relative to the formation of Sunday schools in our West India islands. At St. George's, Bermudas, a Sunday school has been established, containing 80 children, principally blacks. At St. John's, Antigua, there is one school, containing 100 children, and another consisting of 650. A school has likewise been established in Sicily, among the soldiers' children, and one is commenced, or about to begin, at Gibraltar. To all these schools the committee have voted a donation of books, and they are happy to say, that through their representations, the patronage of our General Sunday School Society has since been extended to our foreign possessions.

A very respectable society has been formed in Ireland, entitled the "Hiber-

nian Sunday School Society," which is likely to become exceedingly useful in that country; and two respectable country Sunday school unions, the Nottingham and the Hampshire, have been formed.

The Nottingham Sunday School Union was commenced more than two years ago, and has continued increasing since that period; and it appears by the last report received, that there are 1083 teachers, and 8440 children in connexion with it.

The Hampshire Sunday School Union was commenced about the same time as the Nottingham Union, and now consists of 283 teachers and 3055 children. The meetings of this Union have led to the formation of several new schools, to the improvement and increase of old established schools, which needed reviving, and have excited considerable interest and attention in favor of Sunday schools in general.

The Sunday schools, connected with this union, appear to be in a very prosperous state; and it is calculated, that in London and its vicinity, about 40,000 children are educated in Sunday schools, and that about 4,000 teachers are engaged in this work. The expenses of the Sunday School Union are defrayed by the small profits derived from its publications, without making any appeal to public benevolence.

The utility of Sunday schools has been proved by a test of nearly thirty years, and who can tell the benefits which thirty years more will display? Perhaps they may extend to the neighbouring nations, and be diffused throughout the world. While the Bible is printing in every language, the laboring poor must be taught to read, or it will be to them a sealed book. While faithful missionaries carry the everlasting gospel to the realms of ignorance, superstition, and vice, the most promising result of their labors will probably arise from the instruction of the young. Upon the whole, past experience fully justifies and demands the most ardent zeal, and the most active exertion, in promoting Sunday schools.

*To the editor of the Christian Observer.*

I **BEG** leave to present you with an account of an association formed at Keynsham, near Bristol, about a year ago, for the more general and extensive reading of the scriptures.

I established twenty six different stations, at eligible distances, by reading at regular periods, every evening, at three or four houses, half an hour each. This was accomplished in about a week or ten days. The regulations subjoined I caused to be affixed in the most conspicuous places in the several apartments where the readings were conducted. Some of these have from thirty to near fifty names annexed, amounting in all to about 450 persons, of different denominations of christians, who attend these readings. On the 9th of Sept. 1811, I commenced the scriptural readings; and the success which resulted abundantly proved the blessing with which it was attended. The devout silence and respect which have almost uniformly followed the impressive reading of the Bible, have been highly encouraging, appear to insure the success of any similar attempt, and largely compensate for the exertion bestowed. The increase of the companies in some instances was very rapid; and in commodious apartments from 40 to 50 and even 70 perhaps, or upwards, have assembled. The number of readers

soon increased to seven, and the minister read occasionally. The good effects, which have been noticed, (though, in some cases, only the remote cause) have been, a more general spirit of piety and scriptural research; a greater fear and shame of open vice; a more numerous attendance at public worship, and an accession of about 15 to 20 communicants. Many persons, embracing those constant opportunities with much gladness, and almost daily advancing in the knowledge of the scriptures, discovered all such testimonies of joy as prove most gratifying to a christian. It is humbly hoped, that the advantages of this plan will stimulate the similar exertions of many pious christians.

I am, &c.

The pleasing accounts of "Sunday schools" and "reading societies" in Britain, are introduced into this work, with a hope that some in this country will be induced to "go and do likewise." Such institutions and exertions promise a rich harvest of divine blessings. While they tend to promote christian knowledge, they also tend to eradicate the unhappy prejudices which exist in the minds of different sects of christians, one towards another; and to promote that love and friendship by which the disciples of Jesus are to be distinguished from the world.

#### *Ordination.*

Ordained at Lynn Rev. Isaac Hurd, September 15, 1813.

#### *Society for Promoting Christian Knowledge.*

Sept. 15, 1813. A sermon was delivered in Boston before the Massachusetts Society for Promoting Christian Knowledge, by the Rev. Dr. Prentiss of Medfield.

#### *Foreign Missions.*

Sept. 16, 1813. A sermon was delivered in Boston, before the American Board of Commissioners for Foreign Missions, by the Rev. President Dwight. Contributions on the occasion, for translations and foreign missions, amounted to 526 dollars.

#### *Candidate for the ministry, recently approbated.*

MR. EDWARD EVERETT, Cambridge.